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# New Slav Journal Appears in Moscow

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MOSCOW, Feb. 27—A Slavophile, nationalistic and implicitly anti-Semitic, underground publication appeared today in the Soviet Union.

It contrasted sharply with what foreigners have come to think of as dissident values.

Some dissidents suggested that the originators of the new samizdat (self-publishing) journal had drawn encouragement from angry official responses to anti-Soviet actions and attitudes taken by militant Jews abroad.

Other sources noted that there has long been a Slavophile strand in the tiny knot of dissident groups that oppose the regime and call for free discussion and the rule of law in the Soviet Union. The dissidents also include monarchists and believers who propose giving the clergy a veto over some future elected head of state and parliament.

It is possible that the new journal is a medium both for dissidents and for people expressing what many officials think privately, but dare not say publicly in the Soviet Union, where the brotherhood of peoples is official doctrine.

Whether or not the publication merits the "dissident" label, dissident sources made the first number available to Western correspondents. The editors and authors, they said, disdain contact with foreigners as inconsistent with their preference for all things Russian.

The journal is called Veche, the name of the old town meeting that started in prehistoric times and limited the power of medieval princes in Kiev and Novgorod by insisting on the right of all free townsmen to decide war and peace and other major issues. The original Veche disappeared at the end of the 15th century when the Principality of Moscow, already tending toward tyranny, swallowed Novgorod, Pskov and Vyatka.

The first number of the new Veche is 100 pages of typescript, some single-spaced, some double-spaced. Correspondents saw what looked like a fifth carbon.

It includes 11 items — a blurb or statement of purpose, three articles on Slavophile philosophy, two with religious significance, one on the alleged architectural rape of Moscow, one review of a self-published book and three sets of poems.

The Slavophile side of Veche shows some dissident ties. The sources said the editor is believed to be Vladimir Osipov, author of an article in the first issue called "The Question of the Sphinx." Osipov, 30, was arrested for anti-Soviet activities in 1960 in Moscow's Mayakovsky Square, where the present dissident movement began among students and literary radicals.

Osipov now works as a fireman in the village of Alexandrovka after serving eight years in prison camps in the Soviet region of Mordovia. The sources said that in camp he turned first to Buddhism and then to Slavophilia.

Nineteenth-century Slavophiles like Alexis Khomiakov and Konstantine Aksakov, both cited often in contributions to Veche, believed that Slavic culture was superior to the Western. They praised what they saw as Slavic institutions—the "moral choir" of the peasant commune and harmonious associations of Orthodox believers in love, freedom and truth.

They favored autocracy as a political system but also called for emancipation of the serfs and freedom of conscience, speech and publication—criteria which other dissenters here support.

Slavophilia shaded then and now into Pan-Slavism on one side and Great Russian nationalism on the other.

Veche's blurb quotes Lenin as replying "no" to his own rhetorical question, "Is the feeling of Great Russian nationalism alien to us?"

It appeals to members and nonmembers of the Communist Party, atheists and believers, workers and intelligentsia, "all those to whom the interests of Russia and the ideas of patriotism are dear," to join in the "great work" and "take part in our journal." It does not mention any movement,

may be an effort to avoid trouble with the authorities.

One poem, called "Chauvinist" by Igor Avdeev, says:

I am a Slav!

The gold of diamonds flashes in crimson Russian blood.

To love Christ and live always by the truth,

To greet guests with a blow, with breads and salt,

With boundless generosity and boundless expansiveness,

Further and further—

The Trinity's bird rushes forth

And who

Will outstrip us?

It is doubtful that any official Soviet publication would print such a piece, but many Russians in official good standing share such Great Russian chauvinism, according to Soviet sources. The sources have linked such feelings to the literary revival of Stalinism in recent months.

The anti-Semitic side of Veche is suggested by a fact noted by dissident sources: The author of one piece, Valery Skurlatov, 31, was expelled from the Communist Party in 1967 for writing a parody of the moral code of the Komsomol (Young Communist League) in which he called for a bonfire to burn all Jews.

The statement of purpose says Veche is dedicated to rooting out Trotskyism and cosmopolitanism in Soviet life. Both words have an anti-Semitic ring in many Soviet ears; Trotsky was a Jew, and "cosmopolitan" was a label applied to Jewish victims of Stalin's last ideological purge.

The first, unsigned article, deploring the "architectural rape" of Moscow, makes the chief villain out to be Lazar Moiseyevich Kaganovich. He was Stalin's henchman, Nikita Khrushchev's patron, the boss of Moscow in the early 1930s—and the last Jew to serve in the Soviet Politburo, from which he was expelled in 1957.